

Lutheran Herald

THE SEASON OF ADVENT



JOHN HERALDS THE ADVENT

RNS Photo

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"There cometh one mightier than I after me" (Mark 1:7).

(One in the series of scenes from the life of Christ modeled in wax by the Italian sculptor, D. Mastroianni.)

The Burden

Melva Ro

Bear ye one another's burdens . . .
Galatians 6:2

His burden was cumbersome. However he braced himself to better bear its weight, the load was heavy. It was always heavy. It was always there. It was lightest, perhaps, when he awoke in the morning. It was gone, almost, during those first few fleeting moments before his mind caught at the corners of the burden and slowly lifted it up—before his mind rested upon it. From that time on it rested upon his mind.

As the morning went on, its weight increased. And as he walked among his fellowmen his joy was that they could not see his burden. They could see shadows in his eyes that fell when he saw the burden. They could see lines in his face that had been etched by anxious thoughts regarding strength to carry the burden tomorrow. They could hear caught-back tears in his voice in moments of stress when the burden had drained him of strength and gladness. They could see that he bore a wound that was veiled. But they could not see the wound. They could not see the burden.

One day, in a moment that seemed made for the moment, a friend who knew him perhaps better than any other, said, "You have carried your burden, whatever it may be, too long. Let me carry it for you." With one loving, gracious gesture he held out his hand as if to receive the burden *now*. "Give it to me," he said, simply and with finality.

But it did not seem simple. "When I wake in the morning I will still feel the weight of my burden as this thought, and this and this dwell on it. I will think of it during the day. I will rest in its shadow at night."

"When you wake in the morning," said his friend, "do not think of the burden. Think of your burden-bearer. Think of me." As he said it, his smile was warm, like summer sunshine in late afternoon.

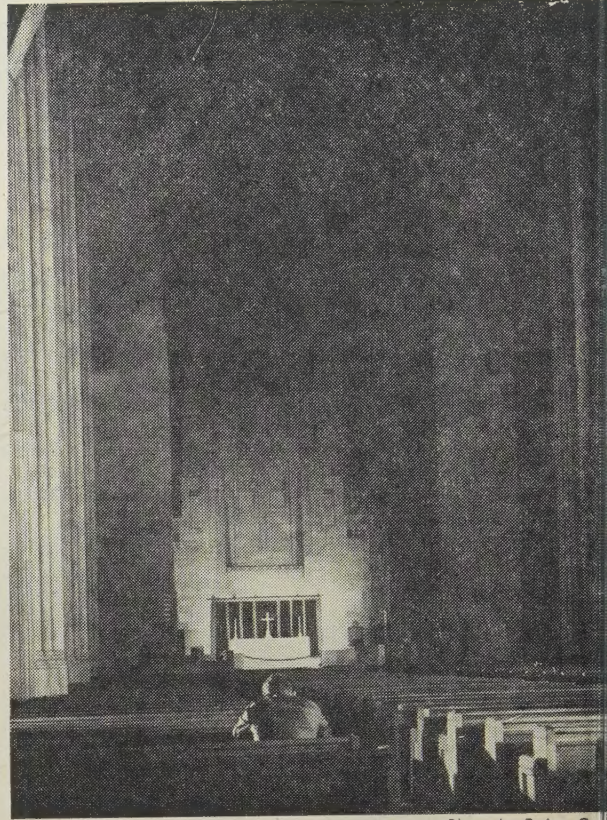


Photo by Ewing Ge

"Throughout the day when you think of your burden, look deep into the eyes of your friends and see there are burdens there that you can carry. If they let you," he added with a twinkle in his eye and a gay laughter that was as comforting as a strong arm about the shoulder.

"And at night when you lie down to sleep, rest in the sure knowledge that we know on earth fruits of faith in the Holy Spirit, in the Holy Christian Church, in the Communion of Saints. . . ."

That was surely it, he mused, long after his burden had been given up. Burdens lifted as they are shared. Burdens shared through the Communion of Saints.

I believe in the Holy Ghost,
the Holy Christian Church,
the Communion of Saints. . . .

LUTHERAN HERALD • O. G. MALMIN, Editor • CLARICE FOSS, Assistant to the Editor • HERMAN E. JORGENSEN, News Editor

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Lutheran Herald

A Layman Views the Merger

O. O. Aune

The following splendid article is reprinted from the "Lutheran Messenger," official organ of the Lutheran Free Church. Mr. Aune, whose home is in Underwood, Minn., is a leading lay member of the LFC and a member of its Committee on Relations with Other Lutheran Bodies. Although the article is somewhat longer than we are accustomed to print in one issue, we are sure that our readers will prefer to have it in its entirety rather than to have it either abbreviated or divided between two issues.—THE EDITOR

When considering the present proposed merger of four Lutheran synods there are several areas involved and a number of problems confronting us. The average member of the negotiating synods is not very well informed about the history nor the present affairs of his own synod, much less about the others. He takes no part in the annual convention of the Church, nor does he attend the annual business meeting of his own congregation. Consequently the proposed merger does not spontaneously cause any pronounced concern or stir among our people as a whole.

We live in a changing world. Extremely so in the last fifty years. Change is continuous and irresistible. Events since 1914 compelled man to rethink his philosophy and to readjust his status and position in the scheme of things. As we advance in years we are more apt to change and prefer to remain in the same customary groove. New forms of living and working have always been resisted. This applies to economic and industrial life as well as social and religious. We read how the workers resisted the use of steam power and machinery during the industrial revolution in England. The factories were mobbed and the machinery destroyed in many instances. We know what happened to the early church reformers, and also to many others in other areas of life. Jerome, when he had completed the translation into Latin of what was to be the official

version of the Bible, the so-called Vulgate, saw his work received with derision and denunciation. He was accused of forgery and sacrilege. Closer to our time and people, we have Magnus Brostrup Landstad and his then new hymnal. Criticism and condemnation were so rampant that Landstad wrote what may be called a book in defense of his work. May we not as these then be guilty of resisting change just because it is change.

Controversy, schism, and division have a prominent place in the annals of the Norwegian Lutherans in America. However, during the last fifty or sixty years mergers and unions have predominated, not only among those of Norwegian background, but also among other Lutherans. About fifty years ago Professor G. O. Brohaug of Red Wing Seminary in a short historical review of the Hauge's Synod says: "The old questions, however so hotly contested in the earlier days, have lost their spell. It is doubtful if the magical words of Slavery, Predestination, Priestly Robes, can ever again become the rallying cry of any Lutheran body in America. The dream of the younger element in all these bodies is a strong, united Lutheran Church, lifting up the war cry, 'Christ is risen!' advancing in solid phalanx to do battle for Christ and His Kingdom."

MERGERS HAVE BEEN BENEFICIAL

As a result of the mergers that have taken place, most of the Lutheran synods consist of several former synods in federation or organic union. The members of their congregations are a mixture of people from all Lutheran synods and also from many other non-Lutheran Churches. Has any great calamity occurred because of these mergers?

There is reason to believe that something of value and benefit has been attained. It could be that the present proposed merger facing us may also contain some of the seeds of mutual understanding, helpfulness, and spiritual and everlasting value. True enough in approaching this momentous decision, there may be some doubts and fears, as there often are on many occasions when we stand at the crossroads of life. However, the old proverb is applicable also here: "He who looks at the clouds will never sow, and he who considers the wind will never reap" (Eccles. 11:4).

Our congregations will be affected in various ways by a merger. Location and attitude and leadership will all have a part in future action. Rural and urban, large

and small, all have their peculiar problems. Rearrangement of parishes is always difficult, even among those of the same synod. It may not be any harder in the merged Church. There is often reluctance in leaving old sites and memories. Common sense and efficiency call for rearrangement.

Congregations now differ in their preferences as to polity and practice. In the merged Church there can also be room for this. Understanding and good-will will have to prevail. Personal prejudice and preferences as to churches and pastors will supposedly still exist and sometimes hinder good and sensible arrangements. The ability, understanding, dependability, efficiency, and learning of the clergy varies in all synods. It will be the same in the merged Church. Opportunity to use one's talents should be greater.

SOME AREAS OFFER NO DIFFICULTY

The Foreign Mission field seems to offer no difficulties. Co-operation and unity predominate among Lutheran missionaries. We have the Lutheran Church of Japan; of Madagascar; of China. The following is a quotation from an article written by one of our pastors: "The need of various synods and fellowships in the establishment and growth of the Lutheran Church in our country is obvious. The more I associate with missionaries and chaplains of other synods, the more I become convinced that such divisions in Lutheranism are no longer necessary. It is rather wasted effort and energy and as such does not glorify God."

Our Home Mission congregations are now for the most part merged churches, with a membership from all kinds of church and national origin. The wider field and contact should certainly not hamper Church Extension, but must greatly facilitate and accelerate it.

In Youth Activities, we are informed that no obstacles to union are encountered. The future lies in the hands of our youth. Those who have the young folks in their hands possess the future. The past is gone, the present but a fleeting moment. In considering church merger, let us look at the future and not the past.

The Women's Missionary Federation should be able to merge without any great difficulty. Each one of the present organizations will contribute something of value.

In the field of social, economic and political action and position in Church and State relationships there can be no gainsaying that the larger united Church will be in a better position to cope with the ever-present and pressing problems, and to speak and act with more authority and effectiveness. The same is true also of publishing houses and church papers and other literature. Some of our past experiences should convince us of this.

Then we have our schools. About Oak Grove it can be safely said that the merger will cause no difficulty

or problem. It will naturally take its place in the merged Church, and will be enlarged in scope, support, service, influence, and attendance. It is now somewhat of a merged institution.

WHAT ABOUT AUGSBURG?

Augsburg College and Seminary, however, appears to be one item that causes concern and difficulty. Doubts loom and questions arise. Will Augsburg continue as a college and seminary in the future merged Church? Will it still be the Augsburg of traditional emphasis and spirit? Will it receive adequate financial support? Will student attendance? Who can foretell the future with absolute certainty? In view of its good and strategic location and large and general support and enrollment there is no reason whatever to think that Augsburg College will be closed. Rather, it will grow and flourish as never before. Only about one third of the present student body comes from the Lutheran Free Church. Surely we will do well if this ratio can be maintained in the merged Church.

Well then, what of the Seminary? If the stipulations pertaining to Augsburg as set forth in the Proposal of the Lutheran Free Church Committee are adopted and also accepted by the other negotiating bodies—and it is possible that they will be—the immediate future of the Seminary is assured, and College and Seminary will continue to be operated as one unit. We have no reason to believe that it will be closed even if we enter union without stipulations. The continuation of the Seminary will depend more upon the caliber of the faculty and the number of students that attend the classes. It will be difficult to justify its continuation if the enrollment dwindles to a few students.

If the opposite happens, no sensible person will want to close it. Private colleges are having a difficult time to meet their financial needs, and the prospect in view is not a bright one. Better facilities, higher academic and scholastic standards are required. Can a church body of our size and means continue to maintain Augsburg and to meet these requirements? Not with the present amount of financial support from the congregations, and the present enrollment. Competition with other colleges will be no less, but greater, and with that of the mighty state universities?

You may ask, What will be our fate in the future if we remain outside the merger? Will we grow or stagnate or dwindle away? Can we continue to grow and expand in membership and territory and still function under the present structure of free congregations; separate and independent corporations; an Annual Conference that has only advisory powers and an unpredictable membership and possibly an irresponsible one? There may be reasons for doubting that we can. Will we continue to meet with the good-will and friendliness

other Lutherans if we from now on isolate ourselves? The American Lutheran Conference will no longer exist. Will co-operation, which we now enjoy in many spheres, be more difficult or impossible? Who can tell?

WHAT IS DETERRING US?

Now then, what is deterring us from entering this union? Some of the reasons can be mentioned.

No. 1. Tradition or the ordinances of the elders. These traditions become objects of veneration and idealization. The former failings and blunders are forgotten and the glorious and noble stand forth in splendor. Few of the founders are now with us. We still have among us a considerable number whose roots and antecedents go back to the beginnings of the Lutheran Free Church and the Friends of Augsburg. A great many, possibly a majority of our members, have no such background. This glorious past can very well be taken with us into the future organization, and we can also share in the tradition and heritage of others. We of Norwegian stock in the United States of America can look back upon a thousand years of Norwegian history with its glorious and not so glorious exploits. Hafsjord and Stiklestad, Fredrikshald and Eidsvold and "Syttende Mai" cannot prevent us from sharing in Lexington and Bunker Hill; Yorktown and Gettysburg; the Declaration of Independence; the Bill of Rights; the Emancipation Proclamation; and the Fourth of July.

No. 2. A feeling or attitude of ownership. "The earth is the Lord's and the fullness thereof"—but, the Lutheran Free Church belongs to us. Especially so does Augsburg Seminary. These are treasures we have acquired ourselves. I recollect being told of a prayer made in public by a layman in our vicinity in the early days: "I thank Thee, O God, for house and home, wife and children. Farm and machinery I have myself acquired." Having acquired these treasures, we do not readily commit them into other hands.

No. 3. We have a much better form of organization and really a select and a better kind of people than anyone else. We are a chosen people.

No. 4. We fear regimentation and concentration of power; authorization and ecclesiasticism; loss of congregational independence; popery—all loom menacing in our imagination.

No. 5. We resent rule by majorities, but are rather complacent of rule by minorities.

No. 6. We are doing very well at present. Why risk change, thereby exposing ourselves to new and unpredictable problems?

No. 7. Then we have the age-old reason, the formidable reason of our childhood days: "I don't want to." This is, of course, final and unanswerable.

Perhaps we should have better reasons than these for remaining outside the merged Church.

VALID REASONS

What then appear to be valid reasons for refusing to become a part of the merged Church? Some of these may be mentioned.

No. 1. Fundamental differences in faith and doctrine. (Agreement exists in all essentials as stated in "United Testimony on Faith and Life.")

No. 2. Irreconcilable forms of polity and practice. (There are at present more similarities than differences among the participating synods. There is as much variety of this kind inside some of the synods as there is among them.)

No. 3. Ethnic, linguistic, and cultural barriers. (They no longer exist, or if so, in very minor degree.)

No. 4. The Lutheran Free Church will be divided. Some congregations will remain outside the union. (That some will remain outside is possible, not only in the Lutheran Free Church, but also in the others. This has happened in former mergers. It is also conceivable that there are those who will leave the Lutheran Free Church if it remains outside the merger.)

For many years the merger will be mostly on paper. The most noticeable change will be the annual district conventions of the Church and its auxiliaries, and the biennial convention of the entire synod. No great change in the congregational arrangement and life will immediately take place. The thinking and life of the people will remain much the same during the lifetime of the present generation. Congregations will continue to call pastors with their own background, and customs and practice will continue in the customary ways. Some progress will be made in the rearrangement of parishes, but it will be a slow and irregular process.

TIME OF DECISION

Where then do we stand at present? "There is a time for all things under the sun. There is a tide in the affairs of men that leads on to fortune. If neglected, we remain in shallows and in miseries." We are likely riding on such a high tide. It is a time of decision. The welcome mat is out as never before, and perhaps never will be again.

It is well to consider prayerfully, deliberately, and seriously such an offer of friendship before it is turned down. Union will not solve all problems, and will engender new ones. As has been said of marriage: "You will be sorry if you do and you will be sorry if you don't." There may be stresses and strains in the merged Church which will try men's souls. Only brotherly love and mutual understanding practiced by men of good will can overcome the difficulties and solve the problems that may be encountered. Emerging before us is this new church, which we may logically and inclusively call the American Evangelical United Lutheran Free Church.



Who Will Sponsor Us?

Who Will Sponsor My Family?

Contributed by F.U.M.



Klaus looks ahead to an uncertain future.

Dear Lutheran Friends in the United States:

When I was a baby my parents brought me to the Lord in baptism. They are instructing me in things spiritual.

Mother has to work and I stay with my grandmother while she works. She bought me these leather pants and warm jacket to keep me warm and to help make me happy.

My father has a very hard time getting work because refugees are not wanted here. Father always says, "If I can only be assured of work, I will not be anxious." My father is a mason; my mother, a bookkeeper.

My parents and I only ask a place where we may quietly work as Christian citizens. We want a chance to work, and a place to live. We live in one room now. There is little place for me to grow in so crowded a place.

I want to grow up to be a good man; I want to learn how to serve my Lord and Master who has saved me. I want to develop the talents the Lord gave me; I want to live in a land where I may grow in grace and holiness and be kept in my Baptismal Covenant.

Will you help us?

Hopefully,

KLAUS

The pictures of this child speak for themselves. Here is a six-year-old looking to the future. What has the future for him and his family? In this letter he tells his story.

Laymen's Sunday—Postponed

Mrs. Casper Brenden

In old custom years ago—the men sat on the pulpit (right) side of the church; the women and children on the left. After church the men did the talking and the women kept still. I did until now. Today these men are so modest, so here it is; an account of a Laymen's Sunday.

There was a bit of roving around between October 15 and Reformation Sunday. The roving included the privilege of attending Laymen's Sunday service twice. The first was on the day stipulated, October 17. The church was one of the larger ones in our synod. The pastor, a dynamic speaker and erstwhile leader in youth work, gave the sermon where even the final "amen" sounded a challenge and inspiration. The laymen assisted in the reading of the scripture lessons and other duties.

Two weeks later a thousand miles out west, another church of 200 souls, had its Laymen's Sunday—postponed. The young pastor and "some of his kids" had gone to a Luther League convention. At this place it is all up to the men. The fundamentals of worship are duly observed and led in a natural absence of self-consciousness.

These Brotherhood Builders had been told that the ready-made speeches were good, and could be used, but that they could also use their own resources in presenting the cause of their organization. It seemed as though the organization as an organization was forgotten. They are ambassadors of a cause—the cause of the Master. Bud gave the opening prayer; Alf read John 1:1-12—the words concerning, "The true light that enlightens every man was coming into the world." Charlie, the man who mortgaged a good share of his future for part of the church's new organ, gave a down-to-earth talk "The big idea of Brotherhood." He mentioned the potentiality of laymen in the realm of the unchurched. He spoke of their opportunity and duty to extend the gospel into the channel of every day living—main street, homes of friends, the far country reaches. "When a man is drowning, you jump in to save him—even if I don't know how to swim. What about his spiritual life? Do you get excited over that?" He invited us to a "yes" night. "Yes, and bring your kids too. Maybe the ladies Aid could figure out a corral for them on family nights." He finished with, "Come out next time." A trio, Einar, Bud and Art, gave the choir a rest and harmonized beautifully in the ageless refrain, "raise Ye the Father."

"Stewardship" was no stereotyped message by Rolf. He started out with Webster and found him too general.

Thesaurus helped with a further explanation and detail, but then he relied on himself. He would have made a good preacher. God needs the same kind of good laymen. Here was one. Rolf is a business man and he used a few figures: \$8,100 is the local budget, 200 members is the size of the congregation. "Let's say they eat only 300 days in a year. That is 180,000 meals; at 10¢ per, the amount is \$18,000. Only 5¢ per meal is \$9,000 (more than our budget). This amounts to \$45 each a year. Consider our money stewardship in terms like this." However, money isn't everything. Today we went to Box Elder—a spruced-up little church, painted and clean. In it are our old pews brightened with the efforts of their new owner (but still retaining the lustrous patina of a former stewardship). Let's not forget them or those who occupy them, but go over and give them a lift once in a while. Back to Webster again—stewardship is a management of a family's domestic concerns. Now to Rolf—"Stewardship is a combination of talent, time, resources, and thinking related to and integrated in the work of the Christian where every man is a brother."

Swede couldn't be there the last minute, but Rolf promised he would be available on a future date for "Youth, Our Challenge."

Dale's turn came next. He had recently been exposed to a Concordia Corporation meeting, TV, and Norman Hammer. Dale said, "We need Christian colleges to silence ignorance," since it is a preparation for occupational life and life with God. Dale is a state school graduate and giving all credit to the work of LSA, he maintains the atmosphere surrounding students at a state school still tends to pull them away from Christian influences. This is chiefly due to the majority of professors who are avowed socialists, agnostics or worse. Christianity can be lost in the technicalities of life. The soul (which thinks, wills and knows) is more apt to be lost in the shuffle of worldly life.

On the Christian campus, society has precedence over a technical society. The professors work with souls, with ideals, and not for money. Here Dale quoted salaries. (Another tie-in with stewardship.) A California school man wanted 25 Concordia graduates as teachers. Three of the best students in Radar at Longmont, New Jersey, are Concordia graduates. Examples plus results equals challenge for you and me.

This business of TV. It is praised and condemned in the same breath. It brings good and bad into our living rooms. It is a blessing and a distraction. Above all it is important, for the stories portrayed touch any or all

levels of our life today. A film of commonplace, non-directional living says: Here is my life. Do I like it? What shall I do about it? Another film shows how the other half lives. Many questions and one answer—Christ. Even Hollywood celebrities begin to think and evaluate in terms of “the very stone which the builders rejected.”

“E.G.” gave the announcements that were designated as “opportunities of the week.” (Here I detected the mark of the absent pastor). Have you ever thought of calling those long announcements by such a golden name? I never had. Hugh led in praying the Lord’s Prayer, and David, retired shepherd of the flock, pronounced the blessing.

We faced the altar and beheld the prisms of noonday light glinting on the likeness of Our Lord in the stained glass window. No other hymn could be more suitable—

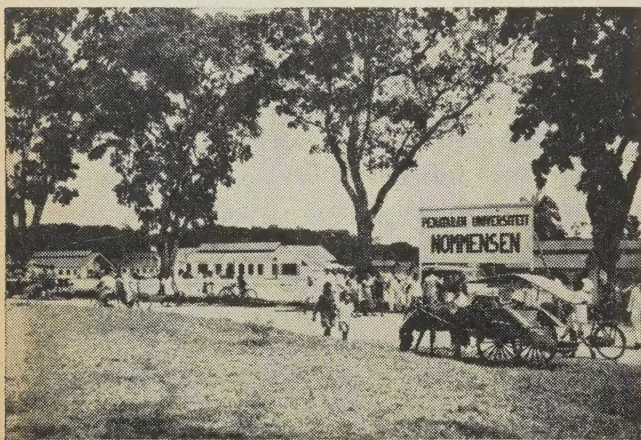
*Praise God from Whom all blessings flow
Praise Him ye creatures here below
Praise Him above ye heavenly hosts
Praise Father, Son and Holy Ghost. Amen.*

POSTSCRIPT

Found on the desk of the busy pastor. He used it in Brotherhood meeting.

“Brotherhoods aren’t bubbling over in Montana. We have some dandy ones . . . but we still have room. We are missing two avenues of contact. Men are coming into our state and are not being contacted. ‘One reason they don’t seek a church themselves could be as simple as man said. They believe when they move to Montana that they have already reached heaven.’ The second reason is a lack of resurrection of our own members.

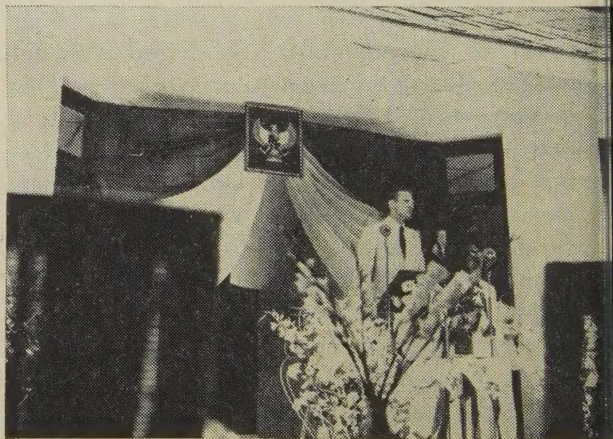
“Every man in the congregation should be a potent force for Brotherhood.”



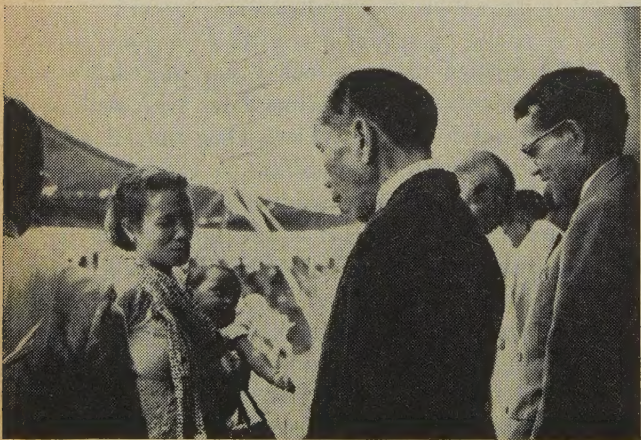
NOMMENSEN UNIVERSITY IN INDONESIA

The photo at the left is of Nommensen University, opened this fall by the Batak Christian Protestant Church of Indonesia. The school is located at Siantar in Sumatra, a small town between Medan and Lake Toba.

Dr. Keith R. Bridston brings greetings from Lutheran World Federation at the formal opening of Nommensen University. Dr. Bridston went to Indonesia in September to join the faculty of the Batak Church's Theological Seminary at Sipoholon in Sumatra, under assignment from the Commission on Younger Churches and Orphaned Missions of the National Lutheran Council.



Ephorus Justin Sihombing of the Batak Church and the Rev. T. S. Sihombing, acting president of the new university, are pictured at the left, receiving congratulations on the opening of Nommensen University. The university was formally dedicated early in October.



"Heritage of Faith"

Rolf A. Syrdal

THE ALL-LUTHERAN CONFERENCE IN PETROPOLIS

Delegates and visitors from nine South American countries, from the United States, Canada, and from four European countries converged upon Petropolis, a city a little north of Rio de Janeiro, Brazil. It was here at the Hotel Quitandinha that we were to have the Second All-Lutheran Conference for Latin America.

Such a Conference is a great undertaking. Delegates and visitors were routed to various areas of South America so that they might take first-hand impressions with them to the Conference and also bring to the various church groups the encouragement that might come from churches in the United States, Canada, and Europe. This routing was effectively arranged in order to create a foundation of knowledge for the discussions that were to be held.

As the delegates and visitors came together, we realized the bigness of the venture. There is an estimated total of 750,000 Lutherans in Latin America. There are 100 church bodies or missions operating in 16 countries, with a total of 756 congregations and about 514 additional preaching stations. In all there are about 477 Lutheran pastors preaching the Gospel and building the church in Latin America. In some areas such as Brazil, Argentina, and Chile, there are well established synods. In other areas there are mission churches under various stages of development and some churches among European colonists that are small, scattered, or just beginning. All of these were brought together and cemented into unity through the common faith and the facing of common problems.

Physically, we were well situated. Hotel Quitandinha is a fabulous place that used to be one of the gambling centers of the area. Since gambling has been outlawed, it has taken on the role of being the leading convention hotel in Brazil. International conventions and delegates find the accommodations adequate and comfortable. Special rates were given to us as we were there in the off-season, so our actual daily cost compared favorably with modest hotels in the nearby city of Petropolis. The grounds were fantastic with a large pool containing exotic waterfalls, surrounded by birds of colorful plumage. There were boats to be rented, but no time to use them. There was even a swimming pool in the hotel, which was also complete with conference rooms, shops and a theatre. After once having



Bishop Hanns Lilje addressing the Lutheran Conference in Petropolis. Dr. Lund-Quist is at the left and Dr. Stewart Herman at the right.

looked about the place, one almost forgot the surroundings as we became absorbed in the business of the convention. The keynote address was given by Bishop Hanns Lilje of Germany, who spoke on the topic, "Our Heritage Is Our Faith."

The fact that our greatest heritage is our faith was evident in many forms throughout the conference. This makes us a missionary force in the world since it also establishes for us a solid foundation upon which we build our hope for eternity. It is for this we build a dynamic church. That a heritage may be handed on to the entire world today and become the heritage for generations to come. It was on the point of missionary outreach that a great deal of stress was laid, as it was felt that many of the groups in Latin America were rather self-contained and were, therefore, restricting their own possibilities of being of service in the Kingdom of God. On this particular point there was a great deal of encouragement. Three years ago, at the first meeting, there were several expressions indicating that leading members of various churches considered the European colonies as being their only special responsibility. Such an attitude was not evident at this meeting. On the other hand, there was a definite recognition of the responsibility for outreach to the Spanish and Portuguese speaking people everywhere in Latin America. This speaks well for the future. When this large church of 750,000 people becomes active in evangelism throughout that area, we can expect to see a great growth, both within the church itself and also in seeing it extend into new geographical areas.

One of the big needs of the churches in Latin America is for an adequate pastorate. Many congregations are without pastors, and advances into new territory are stopped because of the shortage of workers. In past years many of the areas had looked to Germany for short-time

pastors who would return to their homeland to be replaced by others from that country. In that way the program remained rather temporary and retained the flavor of the German race and culture. This need led to one of the big steps taken at the conference, which was laying the groundwork for developing one union Lutheran seminary. This seminary will serve all Spanish speaking Lutheran groups in Latin America and will be located in Buenos Aires, Argentina. The ULC has the property and has already started building a seminary that was to serve the church organized by the ULC. This seminary will now become a joint venture, governed by a joint board from the various cooperating groups. Outside of one Missouri Synod seminary in Argentina, this will be the only Lutheran seminary in entire South America among the Spanish-speaking people. It will, therefore, serve all the church groups as well as the various missions in the country.

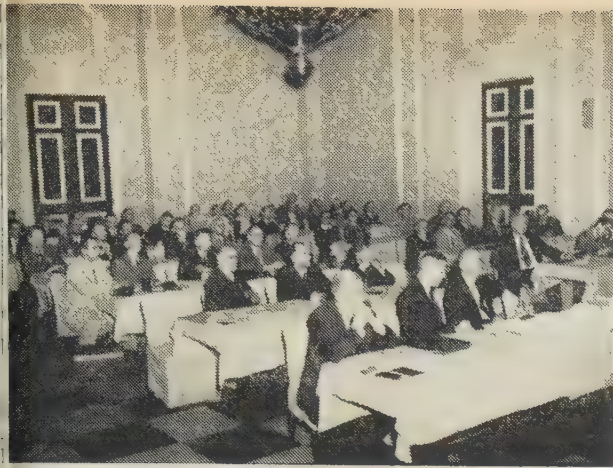
Another item that received a great deal of attention was literature for the Lutheran churches and for Lutheran missions in the Spanish language. A special subcommittee brought in recommendations for an executive secretary to head up this work in order to coordinate all the scattered efforts and to intensify the activity so that we might have an adequate flow of

Christian periodicals and books for use by the various Lutheran churches. This has now been taken under advisement by the Committee on Lutheran Cooperation in Latin America of the Lutheran World Federation. The coordination will be taken care of through the New York office. It is hoped that each organization and church might set aside one or more full-time people to work in this coordinated and joint venture. It is envisioned that in time there will be one united Lutheran church periodical that will find its way to all corners of South America to further unite the Lutheran churches together.

At the close of the four-day meeting we proceeded on our way to Venezuela. There is a very active congregation in Caracas, with three pastors serving in order to reach the various language groups. A large lot has been purchased for constructing a Lutheran church, two parsonages, and a hostel for Lutheran students attending schools in the city of Caracas. Cost of this project is shared by Lutheran World Action funds and the Lutheran World Federation groups in Europe, as well as by the German groups of various nationalities in Caracas itself. They have been meeting for some time in temporary quarters in a school that was also rented for a short time by the congregation. In



Meeting of the Division of World Missions at Lutheran World Federation at Houkelum, Ede, the Netherlands, October 22-28, 1954. Representing the ELC: Dr. F. A. Schiotz and Dr. R. A. Syrdal.



Delegates and visitors at the Lutheran Conference of Latin America.

In a multilingual congregation we see a model for many congregations where the difference in languages becomes a bridge in the expression of common faith and common love. As people of various nationalities labor together for the furtherance of God's Kingdom.

The people belonging to this church vary from well-to-do businessmen to late displaced persons living under the most austere economic conditions in slum-like settlements at the edge of the city. Strangely enough, poverty and riches seem to create no barrier. As our hearts went out in sympathy to the poverty-stricken people that were beginning their struggle upward, it went out in gratitude to God for the faith they so willingly confessed. When we enjoyed the hospitality of those who could afford to take us into their homes, we realized that they were in many ways ministering to their own race and people and other races with the message of God bearing their witness that they, too, may have a church home in a new land.

Reading the Bible Together

People in forty countries read the same passages of Scripture on November 25, Thanksgiving Day, in following the 11th annual observance of a Worldwide Bible Reading program, sponsored each year by the American Bible Society.

"Faith for Our Day" is the theme for this program which will run from Thanksgiving to Christmas. As a part of Worldwide Bible Reading, the American Bible Society publishes and provides, free of charge, a book-let listing Scripture passages for the daily readings. For the second year, the Society has also prepared the passages in Braille, that the blind may join their sighted friends in following the readings.

President Dwight D. Eisenhower, in his endorsement of the program, said:

"Religious faith, in our times, is under massive attack by a strongly entrenched atheistic materialism. In such a time, how clear it is that we should treasure and further every act which fuels the flame of our faith. The observance of Worldwide Bible Reading is such an act; and I prayerfully hope that its success this year will be greater—that its imprint in the hearts and minds of the peoples of the world this year be more pervasive—than ever before.

"I am sure that all who value faith and freedom join with me in congratulating those good people who annually bring to pass this meaningful observance."

The high point of the program is Universal Bible Sunday, December 12, which will be observed in thousands of Churches of every denomination throughout the United States and in hundreds of Churches overseas. Packets containing material, especially prepared by the Bible Society to assist the pastor in this observance, have been mailed to over 150,000 ministers.

CHAPLAINS IN KOREA



The above photo is of the Lutheran chaplains in Korea. These chaplains meet once a month at the Eighth Army Chapel in Seoul, and this picture was taken after the Communion service October 6, 1954. Chaplain Oscar Schoech was in charge of the service. From left to right they are: front row, Chaplain (Lt., USN) Robert W. Kiefer, Chaplain (Capt.) Frank O. Vavrin, Chaplain (Lt. Col) Henry F. Coder, Chaplain (Lt. Col.) Oscar W. Schoech, Chaplain (Col.) John O. Woods, Chaplain (Capt.) Judson L. Crary; back row, Chaplain (Maj.) Robert E. Klewein, Chaplain (Capt.) Erhard H. Harms, and Chaplain (1st Lt.) John O. Larsgaard.

Advent Means "Coming"

Again the stories and exhortations are in the news: "Keep Christ in Christmas"; or, more frequently, "Put Christ Back into Christmas." In cities and towns, and on a national scale as well, these slogans are being blazoned before our eyes and dinned into our ears. The annual campaign to make "Christmas office parties" less alcoholic is also going full blast. An association of greeting card manufacturers is spending large sums of money to advertize their Christmas cards, cards which are truly Christian, and which place the Divine Child in the midst of the festival that derives its name from Him.

A year ago these pages applauded all such efforts. We do so again. However, we also feel constrained to point out once more that it is not actually a matter of either "putting Christ back into Christmas" or of keeping Him there. He has been there all the time. No indifference, or carelessness, or levity, or commercialization of godless and thoughtless man can remove Christ from Christmas, any more than self-sufficient man can remove the Creator from His creation.

The problem now, as it has been for two thousand years, is how to put Christ into our hearts and to put Him into the hearts of those who have never had Him there. Christmas is only a symbol of something infinitely greater than a day, a festival, a season.

That brings us to Advent. We are in the midst of it now. Advent, that strange little period of the Christian Year which anew ushers in the declaration of "the whole counsel of God." Advent, with its stillness of expectation and hope. Advent, with its solemn awareness of the responsibility and accountability of man.

Advent means "Coming." We know that it refers to the coming of our Lord: His coming in history two thousand years ago "in the fulness of the time"; His coming through the Holy Spirit continuously, here and now; His active presence in the world today; His coming again one day to judge the living and the dead, and to usher in His Kingdom of Glory. Advent and Christmas belong together, for their message is one and the same.

The fact that Advent is coming to mean more and more to Christian people is a sign of growing awareness. From foreign lands we are learning Advent customs which can become as meaningful as are our long-loved Christmas customs and traditions. The Advent candles, the Advent wreath, the Advent calendar—names to us only a few years ago—are becoming a part of the Christian home observances of many. In many a church, special Advent services are being held, a recognition of the fact that, even as the message of Easter needs the preparation of Lent, so the message of Christmas needs the preparation of Advent.

EDIT

The Lutheran

The widely heralded All-Lutheran Free Conference held as scheduled, in Central Lutheran Church, Minneapolis on November 11 and 12. Attendance was amazingly good. About 350 men were in attendance all part of the time. As far as we were able to determine practically all the Lutheran general bodies of America were represented. Exceptions may have been some of the very smallest bodies; we are not sure about them. Every National Lutheran Council body and every Synodical Conference body had one or more men present.

The program was interesting. Without going into detail, it may be said that the four men who participated had all done honest work in preparation. It is interesting to note the different approaches, emphases and methods employed by the speakers. One was a carefully considered, somewhat philosophical, approach to the Bible truth underlying the Church itself and the outward organization of the Church. One was an elaborate presentation, with all the ponderous theological verbiage and machinery which belongs in the dogmatic texts of a generation or two ago. One was a polished, brilliant, banquet address. And one was what seemed to us a somewhat superficial attempt at showing that the speaker personally was approaching the problems of the city parish, with seemingly not complete regard for Lutheran principles and practices.

If those presentations proved nothing else, they did prove that no body has a monopoly on any one emphasis, method, or approach. We suspect that some member of every major body represented could have duplicated any one of the addresses or presentations.

The same fact became evident in the discussion. One of the best points of the Conference was that ample time had been allowed for free discussion. It spoke well for the interest of the participants that the allotted time was fully used. Nor did the discussion develop clear-cut lines between bodies. It would have been difficult to identify the body to which a given speaker belonged by the tenor of his comments.

A special word of thanks should be expressed to the program chairman, Dr. T. E. Matson, pastor of Ebenezer Church (Augustana), Chicago. He presided over the sessions capably, affably, and with just the right mingling of sternness and humor. Dr. S. E. Engstrom of Augustana, also deserves thanks. As the retiring president of the American Lutheran Conference, it was his determination and planning which made the Free Conference a possibility.

Conference

is not simple to evaluate the All-Lutheran Free Conference as to either accomplishments or intrinsic worth. On the "plus" side there are a good many things to be said. Now that the American Lutheran Conference is no more, it is quite possible that such a Free Conference is needed to supply a forum for common discussion and fellowship. Such meetings will have the advantage of being open to *all*, not merely to a federation of a limited number of bodies. In fact, that matter of fellowship is, to us, the one important aspect of such meetings. The better we come to know one another, the more we will come to appreciate one another and to understand the strengths and weaknesses inherent in all general Lutheran bodies. We were amused by the reaction of a young pastor, member of a rather paratistic group, who told us that he had come in here to see "how the other half lives." He was not at all surprised to learn that Lutheranism is not the monopoly of the body to which he belongs!

Then there is the freedom which is inherent in a "free" conference. No man is there officially. No man can speak for his Church nor bind his Church. Such conferences have, historically, been the forerunners of any blessed unity and even union movement.

On the other hand, it will have to be admitted that we may with justice doubt whether the accomplishments are as great as many think. The strengths of a conference are also its weaknesses. There is a tendency for officialdom to shy away from such conferences because of the stress of more important duties and because their very freedom makes it difficult for one in official position to participate. There have been times, historically, when the more rigid groups have tended to look with suspicion upon the more "liberal" brethren who are free in making friends wherever they please. And perhaps it will have to be admitted that at times the "representatives" of various bodies have not been men who actually could represent, unofficially, what their bodies stand for. (We need to add that such was certainly not the case at the Minneapolis Free Conference.)

At any rate, we are glad that the Conference was held and that plans were laid for another next year. The decision was that it shall be held in the Chicago area at about the same time of the year. That meeting will perhaps demonstrate more clearly whether there is need to continue such conferences, if not on a national scale, at least in various regions of the country.

A number of resolutions were passed during the closing minutes of the final convention of the American Lutheran Conference. Necessary and quite in order, all of them, they yet were not of such general interest to our readers that we have felt that they merit the space needed to print them.

With, however, one exception. One of the resolutions adopted is so gracious, so understanding, that it touched us deeply. Here it is, just as adopted:

That we express our joy as a Conference that four of the constituent bodies of the Conference are presently engaged in negotiations looking toward a closer fellowship, and we pray God's most gracious blessing on these negotiations. We also express the earnest hope and prayer that this significant move toward Lutheran unity may prove but the beginning of a larger and more comprehensive fellowship which shall embrace the entire Lutheran household of faith in America.

It is not necessary to tell our readers that that resolution originated with the delegation of the Augustana Evangelical Lutheran Church—the only member of the American Lutheran Conference not participating in the merger negotiations. It was written and sponsored by our beloved friend and respected colleague, Dr. E. E. Ryden, editor of the *Lutheran Companion*, official organ of Augustana, and it had the wholehearted and sincere support of Augustana's men.

It is no secret that there is one aspect of the merger negotiations which are so seriously engaging our attention which has been the source of grief—and perhaps of tension and misunderstanding as well. That is Augustana's relationship to them. In part this situation has been due to a series of misunderstandings; in part to a sincere difference of opinion as to the best road to the Lutheran unity for which we all pray.

It means a great deal to all of us who are engaged in the negotiations to receive the benediction of the resolution quoted. We want more than almost anything else the understanding and blessing of those Lutheran bodies which are not parties to the merger. Above all, we have coveted Augustana's blessing. A beloved and respected sister body with which we have enjoyed intimate fellowship for many, many years, we want its good will. This resolution assures us that we have it. We thank God for it, and we thank our Augustana brethren for it.

With the sentiment of its closing sentence we are in complete accord. The future is veiled from our eyes. We can only work out our part in the generation in which we live, but we share the hope and utter the prayer that a fuller unity of the Lutheran household of America is a part of our God-ordained future.

Schools and Colleges

Edited by the Division of Higher Education

ELECTED TO INSTITUTE OF RADIO ENGINEERS

Dr. V. Ronald Nelson, head of the physics department at Augustana College, was recently elected to membership in the Institute of Radio Engineers. Mr. Nelson was awarded this honor as a result of his outstanding work in the field of electronics.

Dr. Nelson is a graduate of the class of 1944 at Augustana. He completed additional training at the universities of Iowa, Colorado, Princeton, and the Massachusetts Institute of Technology. He also served as an electronic specialist in the Naval Air Corps during World War II.

A candidate for membership of the Institute of Radio engineers must contribute to the advancement of engineering. Dr. Nelson met this requirement after having several of his articles published in nationally known magazines. His latest articles were published in the August issue of *Electronics* and in the September issue of *The Instrumentalist*. Both articles stress the importance of electronics and music education.

CHRISTMAS CONCERT DATES

Augustana College—Christmas Vespers, Sunday and Monday, December 12 and 13.

Concordia College—Christmas Concert, Friday, Saturday and Sunday, December 10, 11, and 12.

Luther College—Fifty-first presentation of Handel's *Messiah*, Sunday, December 12.

Pacific Lutheran College—Christmas Concert, Sunday, December 12, 3:30 p. m. and 8 p. m.

St. Olaf College—Annual Christmas Concert, Friday, Saturday, Sunday and Monday, December 10, 11, 12, and 13.

(Should you desire tickets to attend any of the concerts mentioned above, it is suggested that you contact the school immediately to be assured of a reservation. More information about these annual events will appear on this page at a later date.)

Moorhead, Minnesota—The Concordia Christmas Concerts, which will be given on Friday, Saturday, and Sunday, December 10, 11, 12 in the Concordia Gym-Auditorium, will bring together 12,000 music lovers from a five-state area, if the experience of last year is repeated.

There have been Christmas concerts at Concordia for many years, but the seed that developed into the present series was sown in 1937 when Paul J. Christiansen was called to Concordia to head the music department and to direct the Concordia Choir. In 1940 Cy Running joined the Cobber art department and the team nucleus was formed.

In succeeding years the demand for accommodations increased until by 1951 the production was running five "standing room only" nights in the 1600-seat Armory. Now with the facilities of the new Gym-auditorium, the concerts are being presented three evenings and accommodating more people than ever before.

Besides the Concordia Choir, directed by Prof. Christiansen, the Chapel Choir and Women's Chorus directed by Prof. Earnest Harris and instrumental solo and ensemble work will be featured in the 1954 concert.

CAMPUS NEWS NOTES

At PLC, Carl G. Faulk, native of Tacoma, Washington, has been appointed interim professor to the post vacated by the death of R. J. Thompson in the department of economics and business administration. Faulk, a graduate of the College of Puget Sound, has taught in various public schools, and served as an officer in the U. S. Navy during the Korean War and World War II.

The late Dr. K. O. Lee, head of the physics department of Concordia College from 1926 until his death in early September, was honored at a special memorial chapel service on November 4.

Dr. Lee graduated from Concordia in 1919 and received his doctor's de-

gree from the University of Chicago in 1926.

Dr. Carl Bailey, head of the physics department at Concordia and presiding acting dean of instruction, delivered the chapel address.

*

Miss Alma Roisum has joined staff of the ELC Division of Higher Education as an administrative assistant to Dr. Orville Dahl, Executive Secretary of the Division. Miss Roisum is a graduate of St. Olaf College, class of 1948, and received her M. A. from Augustana College in 1950. She has served as assistant director of public relations since 1949.

*

The famed Westminster Choir College, Princeton, N. J., whose history parallels that of the St. Olaf Choir, presented its annual concert at St. Olaf, November 11, the third in the series of Artist-in-Residence Lecture Courses at St. Olaf.

John Finley Williamson, founder and director of the choir and president of the Westminster Choir College, Princeton, announced that the college was dedicated to F. Melius Christiansen, former director of the St. Olaf Choir.

*

Concordia College has recently been the recipient of books which were added to her library shelves.

A Hexaglot Bible, a gift of Dr. A. Berge, of Fargo, is a rare edition written in Hebrew, Greek, Latin, German, French, and English.

Twenty-five physics books have been presented to the college from the library of the late Dr. K. O. Lee, former head of the physics department.

Mrs. Aagot Blix of Fargo donated twenty contemporary Norwegian novels by such authors as Sigrid Undset, Trygve Gulbrandsen, and Barbra Ringnes.

A carbon copy of the manuscript of the original proof sheets of the *Brother of the Eagle*, have been donated by Mr. Erling N. Rolfsrud, '36, with the silver proof sheets of *Lars and the Over the Prairies*. Extraordinary Dakota Dakotans, Mr. Rolfsrud's latest work is also on the library's gift list.

*

St. Olaf College has been named the recipient of a \$1,000 grant by the United States Steel Foundation, as part of the Foundation's 1954-55 to-education program.

A Young Church Comes of Age

Philip S. Dybvig

Much has happened in the life of our ELC people in Albert Lea, Minnesota, in the seven years since First Lutheran Church, under the inspired leadership of the Rev. Melford Knutson, extended a call to a young pastor to come and establish a new daughter congregation. Through these years there has been the finest mother-daughter relationship imaginable. This same attitude is reflected in an article in the last issue of the *First Lutheran Messenger*.

"Last Sunday morning, while we were going about our own business of having a Consecration Service for our Stewardship Steering Committee, our daughter church, Grace Lutheran, was having a very quiet but impressive and joyful processional from their old church into a new Gothic cathedral-like church that towers above North Albert Lea. Seven years ago the Rev. A. R. Herbert Johnson was called to be assistant pastor of First Lutheran with the special assignment of organizing a new congregation in north Albert Lea. At this writing they have nearly 1,500 baptized members. There are over 500 in Sunday school.

"Here are some interesting facts that were used in Pastor Johnson's sermon just before the altar candles were extinguished in the old quonset-type church: During the seven years, 600 worship services were conducted, 10 baptisms; 60 weddings; 16,000 communions; 175,000 offerings at worship; \$225,000 has been placed on the altar; and about 300,000 people have gone in and out of the building at all organizational meetings and services during the seven years.

"Grace Lutheran has a bright future because her people are committed to doing a great task for God. Her record in stewardship tells the story. The average pledge is \$3 per week and the highest is \$38 per week. Many workers contribute \$5 to \$10 per week. Forty-five high school young people average 50c per week. The records show that the people follow through on their commitments."

Not only did First Lutheran mortgage its church seven years ago to provide capital for their daughter congregation, but they have again mortgaged their church to provide a supplementary loan without which the new church building could not have been erected. The daughter congregation paid off its first loan in full with interest and expects to repay the new loan with interest.

This Is Our Concern

Harold B. Kildahl

THE SECOND SUNDAY IN ADVENT

December 5, 1954

Text: Luke 17:20-30

It is a simple matter to start a religious discussion. Everyone, it seems, is quite ready to go off on a religious excursion and express an opinion. Nothing in the whole realm of man's experience has been so heavily freighted with opinion as the subject of religion. The question of heaven and hell, life after death, the absolute qualities of morality or its relativeness, the real meaning of righteousness, and even such a matter as, "Do the angels have feathered wings?" are questions that seemingly loom large in the minds of many. In reality all such questions as well as the solutions to such questions are not important at all. There is actually only one consideration that is important, and when that single consideration has been satisfied, everything else, religiously speaking, will fall into proper place.

What is important? What is our chief and final concern? This: what is the true nature of your relationship to Jesus Christ? There is no room for speculation when one runs headlong into the truth. To barter with the truth is impossible. To make up for truth by piling up data and evidence to disprove the truth is mental and spiritual suicide. Somehow, truth must and will have its way. That's why there is no room for speculation, and those who indulge in it either are not honest or they fear the light of truth. They may spend their energies running about in intellectual circles or they may play the part of the ostrich by burrowing their minds into the sands of intellectual confusion and seek by mental prowess to probe into and beyond the depths of divinity. But all is in vain. Disaster will surely follow.

The final question, therefore, on which everything else will stand or fall, including your spiritual well being and your soul's salvation, is again the true relationship of your soul to Jesus Christ our Lord. Do you believe Him or do you not? Do you trust in Him or do you not? Is He the Son of God as Scripture insists He is or is He not? Do you try by His grace to live a godly life or do you justify your weaknesses by supporting them with doubts?

Spiritual chicanery, in Noah's time, at the time of our Lord, or in our own time, can only lead to disaster. The Kingdom of Heaven—the blessed state of forgiveness, life and salvation in Jesus' name—is by faith the Christian's possession. It is the gift of God to every honest, believing soul.

This is our chief concern. Finally, this is our concern that we by grace be the heirs of heaven. He who dwells in the Kingdom of Grace here and now will of a certainty dwell forever in the Kingdom of His Glory.

Meditations for the Family Altar

J. R. Heston

TOWARD THE THIRD SUNDAY IN ADVENT

The Lesson: Malachi 3:1-4

The Gospel: Luke 3

Monday, December 6

ON THAT DAY

Read II Timothy 4:5-8

Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day . . .

Paul was looking toward a great Day. All of his energies were pointing toward it. And when he wrote to Timothy he spoke of the good fight he had fought, of the race he had finished, and of the faith he had kept. He knew that when he was called out of this life he would meet God, whom he here calls the righteous judge, and from whom he would receive the crown of righteousness.

Paul must have had a wistful look in his eyes when he wrote this to Timothy. He was looking ahead to the great things God has prepared for those who love Him.

All Christians know there will be a great Day. Christ is coming again. What a blessed Day it will be for those who are His own! For them there will be crowns of righteousness made possible by the love of God in Christ.

Keep us mindful of Thy coming. Amen.

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Thursday, December 9

WHO IS JUST?

Read Romans 2:12-16

For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified.

When the jailer at Philippi asked Paul what he must do to be saved, he was given the answer, "Believe on the Lord Jesus, and you will be saved." His doing would be believing in Christ who was the great Doer of the Law in his stead.

For Christians, doing, that is, keeping the Law and thus being righteous, consists in believing in Christ who fulfilled the law for man. In this way man is made just in the eyes of God.

This does not mean that Christians are lawless people, nor that they can go about behaving as they please. The Ten Commandments mean as much to them as they do to anyone, but they are less obedient to the commandments and most obedient to Christ. In obedience to Christ who taught the new commandment of love, they are obedient to the Law. If we love God and our neighbor, we need not be mindful of the Commandments at all. We will keep them through love.

Tuesday, December 7

READY THE LAND

Read Matthew 3:1-11

"The voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight."

John was sent ahead of Jesus in order to prepare the way. He worked up the land of human hearts so that the Sower could go forth to sow. The land was worked with a message: "Repent, for the kingdom of heaven is at hand." Then when Jesus came, John said, "Behold the Lamb of God, which takes away the sin of the world." Repentant hearts could see the Lamb of God, for they were made ready.

Making the land ready is never an easy thing. Sometimes it is rough. To repent of sins and to acknowledge need of forgiveness is not natural for man, but it must ever come first before God can apply His saving grace.

Dr. T. F. Gullixson once said, "When God comes to plow don't grab the lines and say, 'Don't plow here, God, plow over there.'" God must be permitted to ready the land as He sees fit. Repentance is repentance only if it goes all the way.

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Friday, December 10

WHAT'S YOUR WEAKNESS?

Read Luke 3:3-14

And the multitudes asked him, "What then shall we do?" . . . Tax collectors also came to be baptized, and said to him, "Teacher, what shall we do?"

John the Baptist preached a message of repentance and was unsparing with his words. Many people responded to the call to repent, anxious to rid themselves of the burden of unrighteousness, and to clean up their lives. To some who asked what measures they should take, John said, "He who has two coats, let him share with him who has none; and he who has food, let him do likewise." Learn to share. To the tax collectors he said, Be honest. The soldiers were told to avoid violence and to be content with their wages.

Every person has his own peculiar weakness. The Bible says that when we repent we must bring forth the fruits of repentance. We have to clean house. Our particular weakness, our besetting sin, has to be rooted out. Evil must be replaced with that which is good. God is anxious to help in this necessary endeavor.

Wednesday, December 8

COMFORT

Read Isaiah 40:1-8

Comfort, comfort my people, says God. Speak tenderly to Jerusalem, and to her that her warfare is ended . . .

This passage is one of the most beautiful in all the Bible. It has been set to music in Handel's *Messiah*. It gives insight to the great love of God comes with comfort, as God comes to us with healing. The approach is filled with gentle kindness: "Speak tenderly to Jerusalem." God's great will for all mankind is that they shall be blessed forever. In order to make this possible, He has prepared salvation for all who will have it.

God's comfort is not one that makes us comfortable in our sins, nor is it that lulls us to the sleep of the wicked. Rather, it is the comfort that is gentle through and through. It is the result of forgiveness, of the knowledge of fatherly love and care. It is the result of the assurance that the battle against death, and the devil is won in Christ.

Here is comfort that is comfort indeed. May God speak these words also to you.

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Saturday, December 11

HAS HE COME TO YOU?

Read Isaiah 61:1-3

The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good tidings to the afflicted . . .

These are the words that Jesus read in the synagogue when He said, "Today this scripture has been fulfilled in your hearing." He came into the world to bring good tidings, to bind up the brokenhearted, to open prisons, to set people free, to tell about the Lord's favor, and to comfort those who mourn. His life was ceaseless commitment to this assignment and He made it perfect by dying and coming forth again from the dead.

That Christ came into the world to do this is one thing; whether or not He has come to you with these blessings, is quite another. And this is the thing that matters most. Whatever your need—forgiveness, strength, courage, hope—Christ has the answer. When He has answered it for you, then you are ready and anxious to see that others also shall have this same help from the same loving Saviour.

Come, dear Jesus, with Thy saving help.

Here and There on the Christian Front

Edited by Raymond M. Olson

ORPHANED MISSIONS TO UNDER LWF

Orphaned mission fields in Jordan, New Guinea, and Indonesia, which have been supported and supervised directly from the United States for the past seven years, will become the responsibility of the Department of World Missions of the Lutheran World Federation on January 1, 1955, according to a recent decision announced at Hoekelum, Holland. The Commission on Younger Churches and Orphaned Missions of the National Lutheran Council had recommended transfer to the LWF of "the administration of assistance for all fields for which we have been providing help except Tanganyika."

WORLDVYCOM will continue to be responsible for the former German missions in the areas of Tanganyika in British East Africa, since the Territorial Government there has ruled that mission

property must be invested in an American corporation.

The LWF's Department of World Missions was established in the fall of 1952 and assumed responsibility for assisting orphaned mission work in India, South Africa, Southwest Africa, Ethiopia and, if necessary, Borneo and Japan. Work in Hong Kong was added in 1953.

FIVE POINT PROGRAM FOR RURAL CHURCH

A five-point program for strengthening the Lutheran Church in town and country was recommended by representatives of eight Lutheran bodies at the biennial Home Missions Conference, sponsored by the Division of

TO HEAD RUSSIAN CHURCH IN U.S.



RNS Photo

Archbishop Boris Ivanovich Vik, Exarch for Western Europe of the Moscow Patriarch (left), has been named Exarch for North America. He is shown with an unidentified aide outside the Russian church in Berlin. Archbishop Boris, who is stationed in East Berlin, has applied for permission to come to the United States for a one-year period to assume his new duties. His application is being considered by the U. S. Department of State. The Patriarchal Russian Orthodox Church in North America includes a group of American parishes under the jurisdiction of the Moscow Patriarchate. Most Russian Orthodox parishes in America are organized in the Russian Orthodox Church of North America, headed by Metropolitan Leonty of New York, which does not recognize Moscow's authority.

American Missions of the National Lutheran Council, at the Washington Prairie Lutheran Church near Decorah, Iowa. The program recommended:

(1) That the Lutheran churches face realistically the problem of over-churching to eliminate the waste of manpower in the "over-churched" areas.

(2) That special attention be given to the boom-land rural areas, such as California and Florida, to determine the extent and nature of real opportunities there.

(3) That in view of the rapid development of the "urban fringe," studies be made to determine the extent to which people there are being reached by established rural and city churches or by suburban mission churches.

(4) That the Lutheran Church seek a wider geographical coverage by planting churches at strategic points in areas where there are none.

(5) That "opportunity" be inter-

SCHWEITZER ACCEPTS NOBEL PEACE PRIZE



RNS Photo

Albert Schweitzer, winner of the 1952 Nobel Peace Prize, accepted the award in the University Festival Hall in Oslo before an audience that included King Haakon. The 70-year-old philosopher and medical missionary in Africa is shown with his wife and Gunnar Jahn, chairman of Norway's Nobel Peace Prize committee. The famed humanitarian was awarded the prize a year but was unable to come to Oslo at the time.

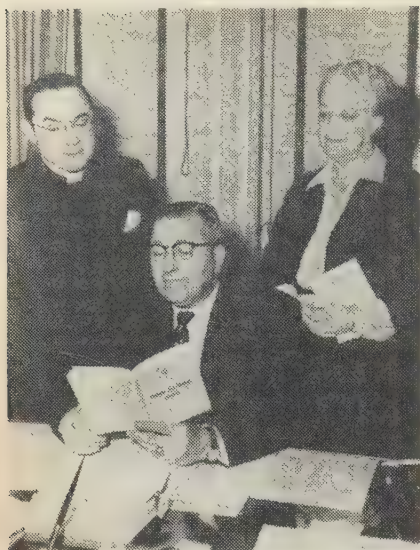
SCHOLARSHIPS FOR MISSIONARIES



RNS Photo

A project to raise a \$500,000 scholarship fund in 1955 to train missionaries and foreign workers was adopted by the International Christian Women's Fellowship, meeting in connection with the Annual Assembly of the International Convention of Disciples of Christ in Miami, Florida. In this photo, Mrs. Russell Putnam of Cleveland Heights, Ohio, retiring president of the Fellowship, discusses the plan with S. P. Lal of India.

BIBLE PASSAGES FOR PUBLIC SCHOOL



RNS Photo

A booklet containing Bible passages to be read in the public schools of Little Rock, Arkansas, is examined by Virgil T. Blossom, superintendent of the Little Rock School District (center). The booklet was prepared through the cooperative efforts of the Ministerial Alliance, directors of the Religious Education Association and the spiritual education committee of the Little Rock Council of PTA. With the school leaders are: The Rev. J. Hodge Alves, rector of Christ Episcopal Church; Mrs. V. B. Story, director of religious education for the Pulaski Heights Methodist Church. The booklet is intended to give public school children a "higher moral, ethical and spiritual understanding."

puted as the opportunity to serve as well as the opportunity to reap. Specifically they recommended that the Church seek ways of developing an intensive outreach to people in sparsely settled areas; in the "yonlands" of the plains and mountains.

MORE RELIGIOUS ACTIVITIES IN INDUSTRY SEEN

More than a hundred of the nation's top business and industrial executives were questioned about the application of Christian principles in everyday operations, with their responses summarized in a report made by the board of managers of United Church Men. These responses indicated that while there generally is an avoidance of company programs, management is sympathetic toward grass root developments. Religious activities were seen as steadily increasing.

Some of the practices which were especially noted were religious discussion groups, special religious workshop

rooms, space devoted to religion in house organs, observance of religious holidays and festivals, including time off with pay, use of stimulating religious material in reading racks, and encouragement of church attendance through advertisements.

One of the leaders of United Church Men said the study indicated that "the industrial revolution is being followed by a religious revolution," and that "industry is ready to play its part in the religious development of the nation."

SOVIET ZONE

The official organ of the Evangelical Church in Germany has expressed concern over new anti-church activities in East Germany, particularly over the Communist government's latest efforts to inject anti-religious influences in schools. It said students with known affiliations with the Church are singled out as special targets for attack, and activities of the Evangelical youth movement are being banned or disrupted. Protests have brought no change in policy.

At the same time it was disclosed that religious publications are available to only 305,000 of the 18,000,000 Christians in the Soviet Zone because of severe newsprint restrictions imposed on church papers. In West Germany the religious press has 13 million readers, almost $\frac{1}{4}$ of the entire population.

WORTHY OF NOTE

Lutheran World Relief has appointed as its representative in Korea the Rev. James P. Claypool, pastor of the Lutheran University Church in Minneapolis. . . . Burma's government restored Buddhist teaching in all schools, but instruction in other faiths will be provided in separate buildings wherever there is "a sufficient number of non-Buddhist students of a particular religion." . . . The Minnesota Baptist Convention has gone to Chicago in an effort to prevent a recently organized group from using the name of the latter adopted, "the Minnesota Convention of American Baptist Churches." . . . At a Reformation Day service in St. Louis, Mo., Methodist Bishop Philip H. Hamer asserted that the Church has done far more to undermine Communism than all the investigative agencies put together." . . . Efforts for raising for benevolence purposes have shifted from an apportionment on a voluntary basis in action taken by the North Carolina Methodist Conference. . . . In Utah's recent balloting a proposal to transfer three state-operated junior colleges to the Mormon Church was soundly defeated. . . . One hundred and nineteen theological students are now studying in countries other than their own under a scholarship program sponsored by the World Council of Churches.

SHOWING RELIGIOUS FILMS



RNS Photo

The former Chelton theater in Germantown, Pa., has been purchased by Christian Youth Cinema, Inc., and is being operated as the nation's first religious film house. According to the Rev. Harry G. Bristow, Jr., founder and director of the non-profit distribution agency, no admission charge is made at the theater's showing of religious movies. One of the theater's main purposes is to combat juvenile delinquency by attracting young people away from the usual run of crime or sex films.

Correspondence



It so happens that I was in charge of the World Council's Reporting Service for the Evanston Assembly. Both my staff and myself were in close touch with the proceedings from beginning to end. For that reason I feel qualified to challenge and correct this statement concerning the Archbishop.

ERIK W. MODEAN
NLC News Bureau
New York, N. Y.

IN REPLY TO AN INCORRECT STATEMENT

May I reply briefly to the Rev. Oscar Rem's letter in the HERALD of October 19 on the Second Assembly of the World Council of Churches?

While I disagree completely with Mr. Rem's opinions, I wish to address myself to an error in fact. It had its beginning as a deliberate distortion, I'm sure, in the American Council of Christian Churches, arch foe of the National and World Councils of Churches, through its publication, the *Christian Beacon*.

Mr. Rem helps to perpetuate this false statement in his letter when he says that Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, when asked for his impression of the Evanston Assembly, replied, "We did absolutely nothing, and we did it exceedingly well."

The quotation is correct, all right, but when he said the Archbishop was not referring to the Assembly. It is simply a jocular evaluation of the activities of the retiring presidents, including himself, during their one-year term of office. The Archbishop is a modest man with a keen sense of humor and his remark was nothing more than a light response to praise paid to the presidium. Everyone is entitled to their opinion of the World Council, pro or con. But, it is most regrettable that so much opinion is founded on biased viewpoint dressed up to resemble fact.

WORLDWIDE BIBLE READING

November 30	.....	Psalms 46
December 1	.....	Psalms 51
December 2	.....	Psalms 91
December 3	.....	Psalms 103
December 4	.....	Psalms 121
December 5	.....	Isaiah 40
December 6	.....	Isaiah 53
December 7	.....	Isaiah 55
December 8	.....	Matthew 5
December 9	.....	Matthew 6
December 10	.....	Matthew 7
December 11	.....	Luke 15
December 12	Universal Bible Sunday	John 3
December 13	.....	John 10
December 14	.....	John 14
December 15	.....	John 15
December 16	.....	John 17
December 17	.....	Romans 8
December 18	.....	Romans 12
December 19	.....	I Corinthians 13
December 20	.....	I Corinthians 15
December 21	.....	Ephesians 6
December 22	.....	Philippians 4
December 23	.....	Hebrews 11
December 24	.....	Revelation 21
December 25	.....	Luke 2:1-20

Within the E.L.C.

GROUND BREAKING FOR PARISH HOUSE BY WISCONSIN CHURCH

PERSONS



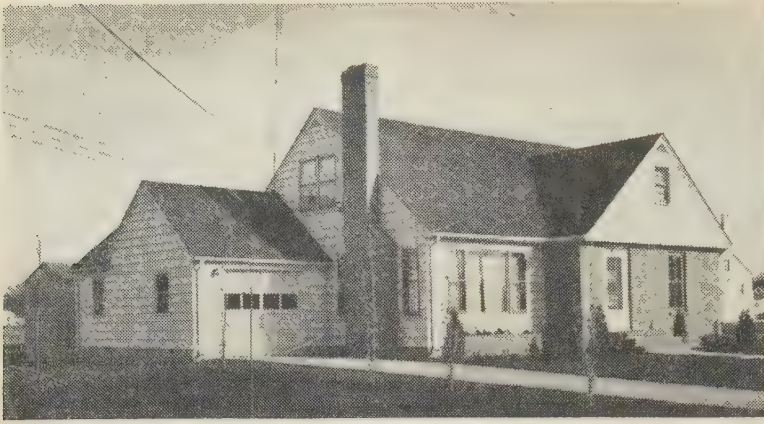
The above picture are members of the Board of Trustees of Zion Church in Sister Bay, Wis., at the groundbreaking service Oct. 17, marking the beginning of the erection of a parish house. At the extreme right is the pastor of the church, the Rev. Raymond A. Anderson. As a contribution to this project a check of \$2,500 from the estate of the late Mrs. Anderson was recently received by the church. Trinity Church at Ellison Bay, of the same parish, plans on the erection next spring of a new church building. From the estate of the late Arthur Engebretson, the Ellison Bay congregation has recently received a check of \$7,500 as a contribution to its building project.

The Rev. Roy K. Malde of Storden, Minn., has accepted a call to Hemet, Calif., and will begin his pastorate there late in January.

The Rev. Maynard Iverson, pastor of Bethlehem Church, Minneapolis, Minn., was elected president of the United Temperance Movement of Minnesota at its annual meeting in St. Paul Nov. 9. Two other ELC clergymen elected members of its board of directors were the Rev. M. A. Egge, pastor of Christ Church in St. Paul, and Dr. E. C. Reinertson, Northfield, president of the Southern Minnesota District.

The Rev. Gordon V. Tollefson, formerly pastor of St. Paul's Church in Missoula, Montana, is now pastor of St. Stephen's Church, a new congregation recently established in Granada Hills, California. Before leaving Missoula he and his wife were given a substantial check toward the purchase of a new automobile by the church. The Missoula church is being temporarily served by the Rev. H. C. Hjortholm.

PARSONAGE OF NEW GRAND FORKS PARISH



Pictured here is the parsonage of Calvary Church, Grand Forks, N. Dak., parish of the Rev. Virgil T. Foss. This church is very young, organized Feb. 21, 1954, about three months after the first service was held in the field. Its church was dedicated May 23, three weeks after the congregation had become self-supporting.

The Rev. H. B. Kildahl, Jr., was installed Sept. 12 as pastor of First Lutheran Church in Minot, N. Dak., by Dr. Loyal Tallakson, president of the North Dakota district.

Dr. George Aus of Luther Theological Seminary, St. Paul, Minn., was reelected chairman of the board of the Lutheran Bible Institute at its annual meeting in Minneapolis on Nov. 9.

The Rev. Henry L. Urness, Calgary, Alberta, who recently became 80 years old, was hospitalized in November on account of a heart attack. Latest reports received tell of improvement. His street address is 111 32nd Ave. N. W.

The Rev. Gottlieb Schmitt, Eugene, Oregon, will have moved to his new parish, Freeborn Church at East Stanwood, Wash., by Jan. 1.

The Rev. Paul A. Hanson, Lemmon, S. Dak., has accepted a call to Vinje Church in Willmar, Minn. He will begin his pastorate there Feb. 1.

H. N. Rye, president of First National Bank, Emmons, Minn., has been appointed secretary of the ELC Pension Department, succeeding the late S. R. Torgeson. He assumed his duties Nov. 15.

Pastors Conrad Thompson, Agnar Tanner, and Dr. Oscar C. Hanson, all affiliated with the ELC Division of Evangelism, were guest speakers at a four-day Spiritual Life Conference held Nov. 17-20 at Concordia College, Moorhead, Minn.

The Rev. and Mrs. Theo. Lerud were on Oct. 31 given a reception by his parish, Salem-Sauk Valley in Osakis, Minn., on Oct. 31. The occasion was the fortieth anniversary of their wedding. A purse of money was presented them.

DISTRICTS

Southern Minnesota

Madison, Minn. The Lac qui Parle Circuit WMF conducted a workshop for its members Nov. 9 at Garfield Church, parish of the Rev. R. L. Otterstad. Speakers were Pastor Otterstad and Mrs. E. Huso. A thirty-minute forum was conducted by each department.

Eastern

Muskegon, Mich. A special festival service in honor of the older members of the congregation was held Sunday evening, Oct. 24, by Our Saviour's Church, parish of the Rev. Arthur Gronberg, under the sponsorship of the Luther League. Guest speaker was the Rev. Eino Tuori, president-elect of the Suomi Synod. The evening of the

following Sunday, a Reformation service held jointly by the National Lutheran Council churches of Muskegon and environs took place in Saint Church (Aug.). The Rev. Erik M. of Chicago (AELC) was the speaker. A joint choir of 100 voices sang, directed by Miss Mirnaveve Voegts of the Lutheran Church (ELC).

California

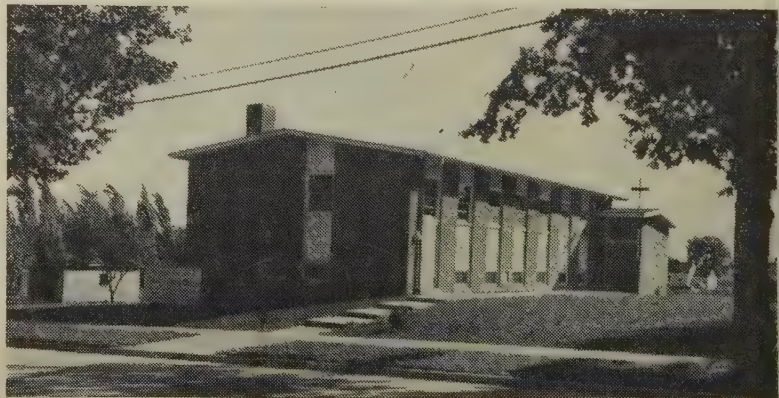
Aina Haina, Hawaii. Cal church, a new Congregation is organized in this Honolulu suburb recently purchased property on Hind Drive, where the construction of a church building will begin shortly. A large house on the property, eventually to be used as parish house, is occupied by the pastor, the Rev. S. ley Gjervik, and his family, until a parsonage will be built.

Canada

Calgary, Alberta. Faith is the name of the new church in the Capitol Hill section of this city. Its first church building is now under construction. The new parsonage was occupied Nov. 8 by the new pastor of the congregation, the Rev. Raymond O. Olson, and his family.

Edmonton, Alberta. The new congregation in the Woodcroft section of Edmonton is now completing its parsonage. It has a fine church site, strategically located and it is hoped by next spring a church building will be erected on it. This new Edmonton Parish is underwritten by six Saskatchewan farmers who have mortgaged their farms to the collective amount of \$65,000. The parish pastor is

NEW GREEN BAY PARISH MAKING PROGRESS



Above is pictured the first unit church building of Calvary Church, a congregation organized in November of last year in the southwest section of Green Bay, Wis. Its first anniversary observance took place Nov. 28, with Dr. Philip S. Dybvig, director of Home Missions, speaker. The congregation now has 319 members and 132 pupils in its Sunday school. It has an active Brotherhood, a WMF, a Luther League, and three choirs. Pastor is the Rev. Arnold H. Andersen.

Conrad Lund, former U. S. Navy
lain.
errace, British Columbia. A lot,
red at present with pine has been
ght in this fast growing city as the
for a new church which, according
resent plans, will be built in 1955.

**NAL CONFERENCE MEETING
HELD AT OUR SAVIOUR'S**

ur Saviour's Church in Minne-
s was the meeting place of the
convention of the American Luth-
Conference, held Nov. 11. This
ference which was organized in
neapolis twenty-four years ago by
Lutheran general bodies now
vn as The American Lutheran
rch, The Evangelical Lutheran
rch, The Lutheran Augustana
rch, The Lutheran Free Church,
The United Evangelical Lutheran
rch, was dissolved at this year's
ing in Minneapolis. The main
n for dissolving the conference
that practically all the projects
sored by the Conference have
ually been taken over, at its own
est, by the National Lutheran
ncil. The convention began with
Communion, the confessional
ess being given by Dr. J. N.
vn. Presiding at all sessions was
Conference president, Dr. S. E.
strom. Reports were given concern-
the work of the various commis-
which in the course of the history
ie Conference had been in opera-
to further the projects undertaken.
closing session in the evening took
form of a fellowship dinner. The

LUTHERAN FOOD APPEAL RESPONSE BY WASHINGTON CHURCH



The above picture was taken Oct. 10 as men of Selbu Church, Lacrosse, Wash., had finished loading 1,550 bushels of wheat into a railroad car. This was the response of the congregation to the Lutheran Food Appeal. In the center of the group is seen the Rev. R. L. Larson, pastor of the parish.

main address was given by Dr. Fred-
rik A. Schiotz, president of The Evg-
gelical Lutheran Church. Brief greet-
ings were brought by two former
church presidents: Dr. J. A. Aasgaard,
ELC, and Dr. P. O. Bersell, Augustana.
Messages were also given by the fol-
lowing church presidents now in office:
Dr. Henry F. Schuh, ALC; Dr. Oscar
A. Benson, Augustana; Dr. T. O.
Burntvedt, Lutheran Free Church; and
Dr. Hans C. Jersild, UELC.

**LUTHERAN FREE CONFERENCE
HELD AT CENTRAL, MPLS.**

An All-Lutheran Free Conference
having as its theme: "Our Common
Ground and Our Common Task" was
held Nov. 11-12 in Central Lutheran
Church in Minneapolis, Minn. Open-
ing devotions and the opening state-
ment were given by Dr. S. E. Eng-
strom (Aug.). A Bible study on the
conference theme was given by Dr.
Alvin N. Rogness (ELC). Three othr
addresses were given: "Our Common
Ground" by the Rev. J. H. Gockel
(Mo.); "Our Common Task: to Wit-
ness to America," by Dr. F. Eppling
Reinartz (ULCA); and "Our Com-
mon Task: to Witness to the Com-
munity" by Dr. C. Umhau Wolf
(ALC). Each of the four addresses was
followed by discussion by various par-
ticipants in the free conference.

THE 1955 CONCORDIA CHOIR TOUR

Pre-Tour Concerts

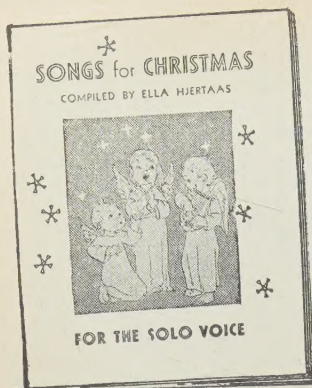
- URDAY—JANUARY 8 APPLETON, MINN.
- NDAY—JANUARY 9 GLENWOOD, MINN. (AFT.)
FERGUS FALLS, MINN. (EVE.)
- URDAY—JANUARY 15 CANDO, NORTH DAKOTA
- NDAY—JANUARY 16 NEW ROCKFORD, N. D. (AFT.)
MAYVILLE, N. D. (EVE.)

TOUR

- UARY
 - 7—Sacramento, Cal.
 - 8—San Francisco, Cal.
 - 9—Oakland, Cal.
 - 10—Van Nuys, Cal.
 - 11—Santa Monica, Cal.
 - 12—Long Beach, Cal.
 - 13—Choir Records in Hollywood, Cal.
 - 14—Provo, Utah
 - 15—Grand Junction, Colo.
 - 16—Denver, Colo.
 - 17—Greeley, Colo.
 - 18—Rapid City, South Dak.
 - 19—Freeman, South Dak.
 - 20—Moorhead, Minnesota (Home
Concert)
- RUARY
 - Spokane, Wash.
 - Bellingham, Wash.
 - Vancouver, B. C., Canada
 - Portland, Ore.
 - Eugene, Oregon
 - Eureka, California

NOTICE TO LUTHERAN 4-H'ERS

Special plans are being made for
Lutheran 4-H'ers who will be attend-
ing the National 4-H Club Congress
at the Conrad Hilton Hotel in Chicago
from November 28 to December 2,
according to an announcement by the
Rev. E. W. Mueller, secretary of the
Lutheran God-Home-Country Award
Committee. Cooperating in arrange-
ments for the Lutheran youth are the
Committee and the Lutheran Coun-
cil of Greater Chicago. Most 4-H
members are expected to arrive on the



Songs for Christmas

compiled by Ella Hjertaas
illus. by Stryker Ingerman

A beautifully illustrated gift book of the unusual folk melodies which lend a traditional feeling to Christmas. This is really a collection for the solo voice, but we know many families who keep a copy on the piano at all times for their holiday singing. In medium-low key, with piano accompaniment. 14 songs. Comes in a gift envelope.

\$1.00
Code 12-213

Augsburg Publishing House • Minneapolis 15, Minnesota

Friday or Saturday preceding the Congress, and the Lutheran 4-Hers will have an opportunity to go as a group to a Lutheran church for Sunday worship services. Club members are asked to visit the Award Committee's special headquarters on Saturday, November 27, to get further information about the worship services. Literature about the God-Home-Country Award will also be distributed there. Those attending can locate Lutheran headquarters by inquiring at the main convention desk at the Conrad Hilton or by calling Pastor Mueller's office, WA-bash 2-2482.

FIRST SERVICES IN HOME MISSION CHURCH

The first church service in the new home mission congregation of the ELC in Edina-Hopkins will be held November 28 at 11 a.m. No services have been held to date in this mission congregation, and this first Sunday service will be in the chapel of the newly completed first unit of the church. Pastor of this church is the Rev. J. L. Ranum. The church is located at Blake Road and Maloney Avenue in Edina, Minn.

ANNOUNCEMENTS

For Sale: A church building, 28'x40', complete with altar, pulpit, font, and pews; building is located in Pierce County, N. Dak., 3 miles off Highway 2. Contact Jens Orvedal, Tunbridge, N. Dak.

Music Wanted: 20 to 25 copies of "Great Deliverance," cantata by M. Casper Johnshoy, wanted by college student choir. Write Don Ellingson, State Teachers College, Moorhead, Minn.

Dakota Lutheran High School Association will hold its annual meeting

Nov. 29, at 10.00 a.m. at the Dakota Lutheran High School, Minot, N. Dak.

For Sale: Medo Lutheran Lydia Society Cook Book, 240 pages, spiral bound, plastic cover, at special price \$1.25 post paid. Order from Mrs. Ben Lindeland, Pemberton, Minn.

Free: 31 twelve-foot pews to any congregation which can use them and transport them from Utica Church near Mt. Sterling. Contact the Rev. J. A. O. Lien, Mt. Sterling, Wis.

The Concordia Christmas Concerts will be given Dec. 10, 11, and 12 at the Gymnasium Auditorium, Concordia College, Moorhead, Minn.

Free: Chancel furniture in natural oak, including altar with altar piece and rail, pulpit, and font, given to any

church or church institution able to use it and willing to move it. Contact Our Saviour's Lutheran Church, Lakes, Minn.

CHANGES OF ADDRESS FOR PASTORS

S. L. Almlie, Lisbon, N. Dak. (latter of January)

O. T. Brandrud, Nordstrandveien, 48, Norway. 11-3-54

Nels C. Carlson, Glasgow, Mont. 1-1 John Eiel Colby, 3rd Batt.—9th Ma 3rd Marine Division, FPO San Francisco

Richard L. Combs, Westside Chapel 18, 307 ABN Engr. Bn. 82nd ABN Ft. Bragg, N. Car.

Ray Farness, 420 S. 115th St., Ta Washington

E. L. Fevold, Box No. 74, Hon St Asker, Norway

*K. O. Gjernes, Forman, N. D. Paul Hanson, Willmar, Minn. 2-1-55

Dean C. Hofstad, Dow AFB, Bangor, Burnell A. Lund, Mauston, Wis. 12

Eugene W. Nilsen, North 909 Wood Opportunity, Wash. 11-8-54

Bernt C. Opsal, 7544 Twelfth Ave. S Minneapolis 23, Minn.

R. L. Otterstad, 2011 Colcord, Waco, 1-23-55

H. E. Rasmussen, Box 149, Stou Wis.

N. O. Rogver, Bethany Old Peoples E 9111 Upriver Drive, Spokane 61, 11-8-54

Gottlieb Schmitt, R. 2, Box 211A, Stanwood, Wash. 1-1-55

Johan Thorson, 102-33 43rd Ave., C 68, N. Y. 11-1-54

Stanley S. Williamsen, 912 S. 17th Tacoma 5, Wash. 11-3-54

*For the present Pastor Gjernes is serving in Forman, but is no longer serving parish.

PARISH CONSERVATION AND EXTENSION THROUGH . . .

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)



FOR SALE

Farms

120 acre modern farm for sale in Winne-shiek County, Iowa, 4 mi. to town and 1½ mi. from Lutheran Church. 389-1A

76 acre farm with 6 room house, barn and other buildings, for sale in Fayette County, Iowa. On main graveled road, good neighborhood. Owner will leave half of sale price in on mortgage at 4%. 389-2A

For sale—323 acre farm, loam soil. All tillable and well drained. Located three miles from county seat town on gravel road. School bus and mail service. Fair buildings. Norman

County, Minnesota. 389-2A

For sale—160 acre farm in Ottertail Co Minnesota. Reasonable. 389-1A

For sale—45 acre improved farm in Pierce County, Minnesota. Good set of buildings, immediate occupancy. Price \$6800; \$1000 down; balance on easy terms. 389-2A

Homes

For sale—Two family residence in Lut town of 1700, one block from main street, half of 68x140 ft. lot. Other half could be used for building. Each apartment is 5 rooms with sewer water. Price, \$5,000 with terms. Goodhue County, Minn. 389-2A

Businesses
General store and bottle gas business for West of Minneapolis, with modern living is. \$8500 for all. 389-7C

FOR RENT
20 acres in northwest Iowa for rent. Retire top farmer, must be active Lutheran chman. Equipped for handling 100 cattle 200 hogs. Letter of recommendation from or is asked. Fine Lutheran church and community to raise family. Available h 1955. 389-8A

POSITION WANTED
Position wanted as companion to elderly male or light housework. Lutheran; very person. 389-9D

HELP WANTED
Auto operator needed in thriving southern Minnesota town. Excellent location, ample rent. Two Lutheran churches in 389-10F
Housekeeper wanted in motherless home in eastern Iowa for father, daughter age 9, and age 10. Prefer woman not over 40; and Norwegian descent. 389-11F
Experienced housekeeper wanted for family of three adults in South Minneapolis home. Private room and bath. No laundry work. \$1 wages. References. 389-12F
Medical doctor and dentist needed in eastern Montana county seat town. Big offices available for both. Modern twenty hospital and large Lutheran congregation. 389-13G
Man needed to serve as housefather in new cottage in eastern Iowa. If married, wife serve as housemother. Adequate salary, vacation. 389-14G
Two Lutheran male workers needed for church owned and operated teen-age boys' camp in Northern Minnesota. All applicants must be over 21 years of age. 389-15G
Medical doctor needed in East Central North Dakota county seat town, with USAF hospital one mile. Lutheran and very good living community. Doctor may share offices in Dental-Medical Building; office equipment furnished. Oil furnace, fine stores, churches, good school. 389-16G

Loving Remembrance
Memorial Wreaths—ELC

I heard a voice from heaven saying, "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, they may rest from their labors; for their sins follow with them. Revelation 14:13. Loving remembrance of dear ones deceased, the following gifts for the furtherance of the Kingdom of God have been prepared."

From September 27 through October 1, 1954
Mrs. Mary A., Lake Crystal, Minn., \$25.
Mrs. John, St. James, Minn., \$10.50.
Mrs. Henry, Faribault, Minn., \$1.
Mrs. Simon, Tomahawk, Wis., \$10.
Mrs. Betsy, Clarkfield, Minn., \$21.
Mrs. Erickson, Mrs. Agnes, Menomonie, Wis., \$3.
Mrs. Phil, Madison, S. Dak., \$4.
Mrs. Lind, Litchville, N. Dak., \$5.
Mrs. Thora, Birchwood, Wis., \$7.
Mrs. Ed., Nelson, Minn., \$5.
Mrs. Anna, McFarland, Wis., \$15.
Mrs. Ethel, Flandreau, S. Dak., \$6.
Mrs. Bennie, Sunburg, Minn., \$62.

Jensen, Mrs. George, Obert, Nebraska, \$9.
Jensen, Mrs. Theodore, Forest City, Iowa, \$8.
Johnson, Clifford, Fairview, S. Dak., \$5.
Johnson, John A., Onawa, Iowa, \$10.
Johnson, Karl P., Irwin, Iowa, \$23.
Johnson, Lawrence, Gatzke, Minn., \$6.
Johnson, Ole, Deronda, Wis., \$26.
Klanderud, Mrs. Thea, Primghar, Iowa, \$5.
Larson, Halvor, Emmetsburg, Iowa, \$125.
Larson, Lars, Galesburg, N. Dak., \$14.
Larson, Selmer O., Harmony, Minn., \$3.
Lee, Luverne & Berni, McIntosh, Minn., \$11.
Maukstad, Bertha, Colfax, Wis., \$15.
Melby, Mrs. Henry, Canby, Minn., \$7.
Merakergaard, Peder, Renner, S. Dak., \$46.
Moan, Bennie, McIntosh, Minn., \$7.
Monroe, Ed., Solie, J. O., Sund, Mrs. Louise, Fountain, Minn., \$15.
Nelson, Eric Helmer, Milnor, N. Dak., \$5.
Nelson, John, Lanesboro, Minn., \$16.50.
Nelson, Sena, Volga, S. Dak., \$27.
Norby, Mrs. Jessie, Kanawha, Iowa, \$85.50.
Olson, Andrew, Osseo, Wis., \$19.
Olson, Clarence, Silva, N. Dak., \$1.
Olson, Henry, Madison, S. Dak., \$6.
Olson, John L., Preston, Minn., \$22.50.
Olson, Ole T., McIntosh, Minn., \$60.
Opheim, Mrs. Nels, Sharon, N. Dak., \$30.
Oppgaard, Martin, Faribault, Minn., \$24.
Orvedahl, J. R., Flandreau, S. Dak., \$13.
Osmundson, Jimmy, Forest City, Iowa, \$3.
Ostraim, Ole, Rolette, N. Dak., \$5.

Peter, Mrs. Carl, Colfax, Wis., \$38.50.
Petersen, Robert S., Moorhead, Minn., \$2.
Peterson, Ole A., Colfax, Wis., \$18.
Rehn, Albert, Ada, Minn., \$5.
Ricks, Lawrence, Wendell, Minn., \$5.
Rinsem, Ronald, Faribault, Minn., \$7.
Risetter, Lewis L. and Malida, Lee, Illinois, \$10.
Roslien, Ole L., Kensett, Iowa, \$5.
Rud, Jens, Lanesboro, Minn., \$10.
Rygg, Mrs. Lena, Decorah, Iowa, \$5.
Samuels, Harry, Faribault, Minn., \$3.
Sandberg, Mrs. Julia, Chicago, Ill., \$5.
Sanders, E. Mekinock, N. Dak., \$1.
Sanders, Olaf, Faribault, Minn., \$1.
Sandstrom, John, Plaza, N. Dak., \$5.
Sather, Axel, Cloquet, Minn., \$4.
Scheie, Mrs. Marie, Sunland, Calif., \$10.
Sisson, Mrs. Mabel, Cottonwood, Minn., \$14.
Solberg, Art., Faribault, Minn., \$2.
Solheim, Michael Dean, Redfield, S. Dak., \$3.
Swanson, Mrs. Albin, Faribault, Minn., \$4.
Swanson, Charles, Faribault, Minn., \$10.50.
Syverson, Mrs. Tollef, Clontarf, Minn., \$2.
Teigen, Mrs. Emma, Faribault, Minn., \$105.
Thompson, John, Taylor, Wis., \$5.
Traff, Mrs. Gideon, Houston, Minn., \$33.
Trygstad, Michael, Decorah, Iowa, \$5.
Underdahl, Ida, Faribault, Minn., \$10.
Underdahl, Mrs. Lewis, Dennison, Minn., \$12.
Weltzin, Mrs. Josie, Cylander, Iowa, \$70.
Ylvisaker, Mrs. J. F., Kenyon, Minn., \$27.
N. H. NELSON, Treasurer

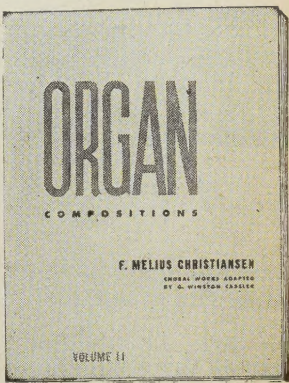
ORGAN MUSIC FOR CHRISTMAS

***ORGAN COMPOSITIONS Volume II**

The Choral Works of F. Melius Christiansen adapted for organ by G. Winston Cassler. Excellent service music for the organist of average ability. For Advent, Christmas and general use.

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